श्रीवेङ्कटाध्वरिविरचितः
सुभाषितकौस्तुभः

Subhashita kaustubha
Of
Venkatadhvari

With English translation
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Venkatadhvari, also known as Venkatesakavi and Atreya Venaktacharya is well known by his work, "Viswagunadarsacampu"[विश्वगुणादर्शचम्पू] where he has employed a novel way of describing the weak points and strong points of places, persons and systems in the guise of a conversation between divine beings traversing India from Himalaya to Kanyakumari in a celestial gondola. He lived in the 17th century in a hamlet near Kanchipuram, Tamilnadu. Another work of his which gained recognition is "Lakshmisahasram"[लक्ष्मीसहस्रम्],a hymn to Goddess Lakshmi which is modeled on "Padukasahasram"[पादुकासहस्रम्], the well-known work of Vedanta Desika. "Subhashitakaustubha" is a minor work of the author, wherein the poet has composed 101 verses of good sayings.

The genre of "good sayings" has a long history and the foremost and one of the earliest in this genre is Bhatrhari's "Satakatrayam"[शतकत्रयम्]. "Subhashitaneevee" [सुभाषितनीवी] by Vedantadesika is another work, which seems to have influenced Venkatadhvari in composing this.

It is learnt that "Subhashitakaustubhah" was first published as a book in Kanchipuram more than a century ago. It was republished around 1976 in Mysore by Vidvan H.V.Nagarajarao, who is the

honorary editor of “Sudharma”, the Sanskrit daily. Sri. Nagarajarao has provided a lucid commentary in Sanskrit. I have taken guidance from his commentary while translating the text into English.

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22-12-2011

The poet starts with a customary verse of invocation.

वन्दे वाञ्छितदायि वेङ्कटगिरेर्वेदस्य चोत्तंसकम्
पुंसः कंसजितस्तदङ्घ्रिकमलं पूरेण यज्जन्मना ।
शम्भुश्शाश्वतशेखरो जलनिधिर्जाग्रद्-द्वितीयाश्रमः
संजातः सगरान्वयोऽप्यमृतवान् नाको नदीमातृकः ॥ १ ॥

I bow to the lotus feet of Lord Krishna, the slayer of Kamsa. Those feet are the crest of Venkatagiri(Tirumalai) and of the Vedas. From those feet emanated the river (Ganga) which forms the permanent crown of Siva, which caused the Ocean God to enter the marital state, which enabled Sagara's progeny to attain salvation and which made the divine world an irrigated land. (*The verse alludes to the following Puranic episodes: Ganga emanated from the feet of Vishnu and fell on the matted locks of Siva. Later as it joined the ocean, Ganga became the wife of Ocean and thus caused him to enter marital state [second asram]. King Sagara's progeny who had been burnt and denied salvation while searching for the sacrificial horse got salvation after Bhagiratha managed to take Ganga to flood the ashes. As Ganga became the Divine river of the divine world (svarga), svarga became a land irrigated by a river.*
Land is "devamatrka" if it is dependant solely on rains for cultivation. It is "nadimatrika" if the land is served by a river for cultivation.
As the Vedas extol the Almighty, they are considered to emanate from the feet of the Lord.)

श्रीवेङ्कटार्यमखिना रघुनाथसूरेः
संप्राप्तजन्मयुगलेन यथामनीषम् ।
आतन्यते सुमनसामनसूयकानाम्
हर्षाय संप्रति सुभाषितकौस्तुभोऽयम् ॥ २ ॥

For the joy of the learned who are not jealous, this "Subhashitakaustubha" is being provided as per his intellectual abilities by Venkatamakhi, who got both his births from Raghunaathasoori (*Father gave him the second birth through the rite of upanayanam. Kaustubha is the gem obtained while churning the ocean and which is worn by Vishnu on his chest. Just as Kaustubha is the best of gems, these goodsayings are the best of the genre. Although the name of the poet is given here as Venkatamakhi, he is usually called Venkatadhvari.*)

तत्तादृक्पुरुषोत्तमहृदयङ्गममिममभङ्गगुणबद्धम् ।
सुधियः साधु सुभाषितकौस्तुभमनघं परीक्ष्य नन्दन्तु ॥ ३ ॥

May the learned rejoice by carefully examining this "subhashita-kaustubha" which touches the hearts of such great persons and which is composed of unbroken qualities.
(*Through a clever use of appropriate double-meaning words the poet compares this work with that of Kaustubha gem, which is at the heart of "Purushottama" and which is strung with an unbroken [अभङ्ग] thread [गुण].*)

अविवेकपद्धतिः

(Section on imprudence)

विदग्धव्याहारैर्न जडमतिरानन्दति मनाक्
अनालापज्ञानां न च वचनतः खेदमयते ।
न विन्दत्यानन्दं जरठवृषभश्चन्दनरसैः
असौ पङ्कालेपैरपि विषादं न जुषते ॥ ४ ॥

The dull headed does not enjoy even a little of the utterances of intellectuals. He neither feels depressed by the words of those who are ignorant of good conversation. The old bull does not feel happy by the application of sandal wood juice, nor does it feel depressed by the application of slough.

वाचाटोक्तौ वागमृते वा सुकवीनाम्
स्तोकप्रज्ञास्तुल्यदृशो हन्त भवन्ति ।
गोमायूनां कोकिलयूनामपि शब्दे-
ष्वेकाकारा मानसवृत्तिर्महिषाणाम् ॥ ५ ॥

Alas, persons of little intelligence display the same attitude towards the talk of the garrulous and the ambrosia-like words of good poets. The mental attitude of buffaloes is the same towards the howls of jackals and the notes of youthful cuckoos.

अत्यद्भुतानामनभिज्ञगोष्ठ्याम्
अस्ति प्रशस्तिर्न कवीन्द्रवाचाम् ।
मण्डूकसंघे मधुरापि सा किम्

मयूरगीतिर्बहुमानमेति ? ॥ ६ ॥

In the gathering of the ignorant there is no value to the wonderful sayings of great poets. Do the notes of a peacock even if melodious get recognized among a group of frogs?

(*The above verses lament on the state of good poets among the ignorant flock. An unknown poet bemoans the state of poets as follows, "अरसिकेषु कवित्वनिवेदनं शिरसि मा लिख मा लिख मा लिख" [Do not ever write on my forehead the fate of reciting my poetry among those who are devoid of taste.]*)

सुधापृषतसोदरैरपि सुधीजनाह्लादनैः
न रञ्जयितुमीष्महे नरमपण्डितं भाषितैः ।
कलानिधिशिलाद्रवीकृतिचणैरपि त्विट्कणैः
चिरेण दृषदन्तरे दिशति किं द्रवं चन्द्रमाः ॥ ७ ॥

We cannot please the un-informed by utterances which bring joy to a scholar and which are akin to drops of ambrosia. Can moon make any other stone ooze out by its particles of rays which are famous for making moon-stones ooze out? [Moon-stone is supposed to ooze out when exposed to moon-light. Use of such fictitious pseudo-observations is quite common in Sanskrit literature.]

मण्डूकडुण्डुभदुरण्डजषण्डसान्द्रं
काञ्चिज्जलाशयमुपेत्य वने विविक्ते ।
कर्णामृतध्वनिकृतस्तव कण्ठशोषा-
दन्यत्फलं न खलु हंस विभावयामः ॥ ८ ॥

O swan, we do not see any result other than the drying up of your throat by your melodious singing in a lonely forest near some lake which is full of groups of frogs, water snakes and lowly birds. [The poet is indirectly addressing a poet to desist from wasting his efforts in pleasing people who are not competent to appreciate him. Such indirect statements come under the category of अन्योक्ति or अन्यापदेश.]

दन्तावलेन्द्रमभितो ननु दानलाभ-
प्रत्याशया भ्रमर चारु करोषि गीतम् ।
जानाति किं स तव गानरसं मदान्धो
दानार्थिनं प्रसभमस्यति कर्णवातैः ॥ ९ ॥

O bee, you sing nicely around the leader elephant in the hope of getting in return ichor (the juice that exudes from its temples when it is in rut.) But does that elephant which is blind with intoxication know what the essence of your music is? While you expect to get its ichor, it quickly drives you away by flapping of its ears. [By the use of word दान which also means ichor, the poet indirectly refers to someone who is currying the favour of a hot-headed person who cannot appreciate him and is likely to drive him away.]

नासौ युष्मद्विहृतिसमयो मानसं यात हंसाः
जृम्भन्तेऽमी ननु जलधराश्छादिताशास्तमोभिः ।
पुष्णन्त्येतान् कटु विरटतस्ते बकानेव नास्मिन्
काले दीप्त्यै कलरवकलाकौशलं पेशलं वः ॥ १० ॥

O swans, this is not the time for you for recreation. You go to *Manas* lake. Having enveloped with darkness in all directions these clouds are spreading out. During this time only the ducks which cackle horribly thrive. Your skill in making pleasant sound does not shine. (The poet is indirectly advising a person who is trying to display his talents at an inopportune time. We have a series of अन्योक्ति's)

हा कष्टं परपुष्ट सिन्धुतटभूतालीवनान्तर्गतम्
माकन्दं ध्रुवमङ्ग दुष्कृतपरीपाकादुपागाद् भवान् ।
लोलत्तालदलध्वनिद्विगुणितैरब्धेः कठोरारवैः
सारल्यादभिभूत एति यदसौ नोदञ्चनं पञ्चमः ॥ ११ ॥

Dear cuckoo, due to your bad destiny you have gone to a mango tree which is amidst palm trees by the sea. Your *panchama* note does not gain recognition having been defeated by the terrible rumblings of the sea combined with the sound of swaying palm trees. (The poet refers to the plight of a talented person in the wrong place.)

मानार्हं कुसुमकुलेषु कैतकं तत्
प्रायेण प्रथितविवेकमेकमेव ।
धुत्तूरैस्सममरद्रुगुच्छमच्छम्
बिभ्राणां न भजति धूर्जटेर्जटां यत् ॥ १२ ॥

Among the flowers perhaps *ketaka* flower is the only one which can discriminate and therefore worthy of respect. Because it does not find a place in the matted locks of Siva, which carries the

dhattura flower along with the white flowers of the *kalpataru*, the divine tree. (The reference is to the practice of not offering *ketaka* [generally called *taaley,taalam* in South Indian languages] to Siva although *dhattura* [white thorn apple] flower is offered. *Dhattura* is considered a lowly plant whose seeds are supposed to be poisonous. We need to bear in mind that Venkatadhvari is a srivaishnava! The poet applauds a person who refuses to mingle with the lowly.)

अज्ञस्त्वां यदुपेक्ष्य मन्दमतिभिर्धन्यं सदा मन्यते
शोको मास्तु ततस्सुधीजनसभाशोभाकृतस्ते कवे ।
खद्योतं निदधातु भास्करतया नीडे निजे टिट्टिभो
दीपः क्ष्मापतिकेलिसौधमहितः किं तावता हीयते ॥ १३ ॥

O poet, if an ignoramus considers himself blessed surrounding himself with dull headed persons, let it not be a cause for grief for you who can adorn the assembly of the learned. If the *Tittibha* bird keeps a firefly in its nest it is no disgrace to the lamp which is honored in the recreation-palace of the king.

तावत्ते सरिदन्तरादतिशयस्तत्तादृशो दृश्यते
गङ्गापूर सुचञ्चलं जलनिधिं यावन्न संगाहसे ।
तं चेदञ्चसि हन्त नायकधिया त्वद्रूपसंभावनम्
कृत्वा नेष्यति तुल्यभावमरसैः स त्वां जलैः प्राकृतैः ॥ १४ ॥

O Flow of Ganga, your superiority distinguishing you from other rivers is seen so long as you do not dive into the very unsteady ocean. When you look upon the ocean as your Lord, he will equate you with all and sundry rivers that flow into him.[

Through this अन्योक्ति, the poet apparently dissuades a distinguished and accomplished lady from falling in love with a philanderer.]

विषतरुतौल्यतो जलधरस्त्वयि वर्षति य-
न्न भवति तावता ननु रसाल तवावमतिः ।
फलमितरस्य हन्त विलयं कलयत्यचिरात्
तव तु फलं श्रमं शमयतीति जगद्विदितम् ॥ १५ ॥

O Mango tree, if clouds rain on you and a poisonous tree equally it is no disgrace for you. It is well known that your fruits relieve one of fatigue while those of the other, alas, quickly get destroyed. [A poet need not feel humiliated just because an unworthy person is honored in the same way as the poet.]

यस्सिंधुर्भवदुद्गमापगमयोर्वृद्धिक्षयौ विन्दते
यो वा हन्त दशाद्वयेऽप्यविकृतावस्थोऽस्ति वेशन्तकः ।
तारानाथ वसुव्रजं किरसि किं तत्रोभयत्राप्यहो
तौल्येनैव जडात्मनस्तव कथं नैतादृशं युज्यते ॥ १६ ॥

O moon (Lord of stars), you spread your rays equally on the ocean which falls and rises as you decline and grow and the lake which is unperturbed during your two states. What else can be expected from a dull-headed person like you? [*जड=dull and जल=water.,जलात्मा=dull-headed and. जलात्मा=moon. Moon is supposed to be watery. There is a rule that ड and ल can be treated as same. The poet is criticizing someone who does not*

discriminate between a person who has empathy with him and one who does not have.]

मन्दप्रज्ञाध्यापनं क्षुद्रमैत्री
नीरूपस्त्रीसंगतिर्नीचसेवा ।
सारासारज्ञानहीनानुसारः
केषां न स्यात् खेदसम्पादनाय ॥ १७ ॥

Who are not led to sorrow by these?:- Teaching the dull-headed, Friendship with the small-minded, Union with an ugly woman, Serving the worthless, Following one who does not know what is essential and what is not.

बकानां भेकानामपि विरुतयो यत्र वितता
प्रवर्धन्ते पङ्काः स्फुरति न हि सूर्याकृतिरपि ।
गता हंसा हिंसामहह पिहितं वर्त्म च सताम्
नमः कालायास्मै नवजलधरोदारतमसे ॥ १८ ॥

Salutations to the season of rains. The new clouds have spread darkness all round, the noises of geese and frogs are spreading, sloughs are increasing, the orb of sun cannot be seen, swans have been harmed, the path of stars cannot be seen. [*There is a subtle suggestion- ध्वनि- through pun-श्लेष- of times under a bad ruler, when the learned are not seen-सूरि आकृति-, the saintly – हंसाः- are harmed, the path of the virtuous- सतां वर्त्म- is not visible.*]

पुमानेकः प्राज्ञो बत बत बहूनामविदुषाम्
न मध्ये वैदग्ध्याद्विलसति समस्तार्थविदपि ।
रुमायामायाते गरिमवति कर्पूरशकले
कथंचिद् व्यावृत्तिं क इव लवणेभ्यो गणयति ॥ १९ ॥

Alas, an erudite scholar does not shine among a group of persons who lack knowledge. In the city of Ruma, if by some means a piece of camphor were to find a place, who will differentiate it from salt? *(Ruma is supposed to be a town inhabited by only fools.*)

स्फुरसि शिरसि राज्ञामद्भुतं सौरभं ते
तव च जयति मूर्तिस्तप्तकार्तस्वराभा ।
न भजति मधुपश्चेच्चम्पक त्वामभाग्यः
तव भवतु निकामं तावता नैव तापः ॥ २० ॥

O champak, you adorn the heads of kings. Your fragrance is marvelous. Your form is of golden colour. If an unlucky bee does not approach you, let that not cause you agony. *(A well recognized brilliant personality need not be upset just because a drunkard –मधुप- has ignored him. "Champak" is a well known Indian flower.*)

इत्यात्रेयवेङ्कटार्ययज्वनः कृतिषु सुभाषितकौस्तुभे अविवेकपद्धतिः आद्या ।

Thus ends "section on imprudence" in SubhaShitakaustubha among the works of Venkatarya Yajvaa of Atreya Gotra.

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अथ सज्जनपद्धतिः

Now the section on the virtuous.

आलोकेषु त्रिदशसुदृशामप्यनुद्यद्विकाराः
प्राणापत्स्वप्यनृतचकिताः प्राभवेष्वप्यदृप्ताः ।
प्रत्यर्थिष्वप्यकठिनहृदः पार्थिवेष्वप्यदीनाः
सन्तो गुप्त्यै कतिचन युगेऽप्यन्तिमे सन्ति मेऽस्मिन् ॥ २१ ॥

Even at the sight of divine damsels they do not get disturbed; Even at the time of danger to life, they are afraid of telling untruth; Even during their affluence they are not haughty; Even with foes they are kindhearted; Even with kings they do not lose their dignity; Even in this age of Kali how many such great souls are there to take care of me!

सदैव मित्राभ्युदयाभिकाङ्क्षिभिः
महातपस्स्मेरतमैः कुशेशयैः ।
प्रगल्भसौरभ्यविशेषनिर्भरैः
परिष्कृतिः किं भुवनस्य नो भवेत् ॥ २२ ॥

Meaning 1: Why will not the world be purified by those who are always wishing for the welfare of their friends, who bear a smile even during rigorous penance, who sleep on *darbha* grass and who are endowed with easy accessibility?
Meaning 2: Why will not the world be adorned by the lotuses, which look forward to the rising of the son, which bloom in the heat of the sun and which are full of

intense special fragrance? [*The poet weaves a poetic web by his choice of words with two meanings. मित्र= friend, sun; महा तपस् =great penance, महा आतप = intense heat of sun, कुशेशय=lotus, one who sleeps on grass, सौलभ्य= accessibility, सौरभ्य= fragrance {र and ल are treated equivalent}. He thus draws a parallel between a good person and a lotus.*]

सुदृशां श्रुतिपथसुभगङ्करणगिराम्
अतनुशास्त्रवश्यानाम् ।
पुरुषोत्तमरतिभाजाम्
सदागतिष्वादरः कथं न स्यात् ॥ २३ ॥

Meaning 1:Why will not those who look at good things (do not look at bad things), whose speech is pleasant because of association with the Vedas, whose command over scriptures is not meager and who have an abiding love for the Supreme Being not be eager at the arrival of the virtuous? [*Good and learned persons will always be eager to meet with other good persons.*]

Meaning 2: The poet suggests another meaning by the use of pun as follows: Why will not those good looking women – सुदृशाम्- whose speech is pleasant to the ears-श्रुतिपथ-, who are controllable by the methods of *kaama*-अतनु (अनङ्ग)- *shastra*, who enjoy union with great personalities-पुरुषोत्तम- not be eager to tread the sinful path-अगति-? [*The poet*

provides a parallel between learned persons who are drawn towards other learned persons and those good-looking women who tread the sinful path. This form of suggesting a parallel is called as शब्दशक्तिध्वनि *as the parallelism exists because of the words chosen.*]

प्रकृत्या परिशुद्धानां प्रत्ययं समुपेयुषाम् ।
शब्दानामिव साधूनां संगतिर्गृह्यते बुधैः ॥ २४ ॥

Company of the virtuous, who are by nature pure and who inspire confidence is liked by the learned just as correct words, which have a pure radical and which take terminations are liked by them. [Here also the choice of words with pun (श्लेष) enables the poet to contrive a simile: प्रकृति = nature, radical or stem of a word; प्रत्यय = confidence, terminations that a stem takes.]

हन्त स्वयमशक्तैरप्यशक्यार्थस्समीहितः ।
मुख्यसम्बन्धमाहात्म्यान्नीयते सिद्धिमञ्जसा ॥ २५ ॥

Even those who are by themselves unable to obtain their desired ends quickly attain them by virtue of their association with important persons. A second meaning emanates as follows: Words which are by themselves not able to convey the intended meaning do so by virtue of their concomitance with another important entity. [*There is a standard example offered in poetics for this. The phrase* गङ्गायां घोषः *is used to convey "a hamlet on the banks of Ganga" although the literal meaning is "village in Ganga." The meaning of "a hamlet on*

the banks of Ganga" emanates by virtue of the intimate concomitance of Ganga and its banks.]

दृष्टान्तरहिताः केचित् दृढं नियममाश्रिताः ।
न्यायज्ञैरभिगम्यन्ते हेतवोऽभीष्टसिद्धिषु ॥ २६ ॥

Some persons who have none to be compared with-non pareil-, who adhere to strict principles and who fulfill cherished desires are approached by those who value righteousness. A second technical meaning associated with logic is also intended as follows: Certain causes which are firmly based on principles although devoid of analogy are accepted by logicians for proving a premise. [*The poet unfortunately indulges in banality in his attempt to show his skill as a wordsmith.*]

विधीयते विस्मयो नः प्रतिपन्नगुणादिभिः ।
अच्छप्रत्ययसंयुक्तैः वृद्धैः कैश्चिद्विलक्षणैः ॥ २७ ॥

We are surprised by some elderly persons who are endowed with good qualities and who have a spotless reputation. [*As in earlier verses, this has an alternative meaning. It is associated with some aspect of grammar, which is unfortunately obscure to the translator. Words that belong to the class वृद्ध {words which have undergone वृद्धि} would not have undergone गुण operation. वृद्ध words also are associated with छ प्रत्यय. The peculiarity seen by the poet is that वृद्ध associated with छ प्रत्यय are also associated with गुण, which is not normally the*

case! The commentator quotes two Panini Sutra's :
वृद्धिर्यस्याचामादिः तद्वृद्धम् *and* *वृद्धाच्छः*]

परसंयोगमहिमा लघोरपि यतः स्वतः ।
गुरुत्वमावहत्येव प्रमाणं तस्य पाणिनिः ॥ २८ ॥

Even if a person by himself is of no consequence (लघु), he attains eminence (गुरुत्वम्) by virtue of his association with the mighty (पर). Panini is the authority for this. Panini declares that a syllable which is लघु by itself becomes गुरु when followed by a conjunct consonant (परसंयोग)-> an important rule in Sanskrit prosody. [*The poet manages to bring in similarity between an aspect of grammar and a statement of worldly value by a clever use of words with double meanings.*]

न वचस्यनृताश्रयस्सतां युवतावेव परस्य केवलम् ।
न च मन्युरपक्रियोदये प्रथते किन्तु वसन्त सम्भवे ॥ २९ ॥

For the virtuous, अनृत+आश्रयः= dependence on untruth does not exist in their words, but अ+नृ-ता+आश्रयः= attitude of not being manly exists towards other's damsels. मन्यु=anger does not manifest itself in the event of hurt caused by others, but मन्यु= a type of sacrifice is performed at the advent of spring. [*The virtuous do not tell untruth, their attitude to others' women is as if they do not have manhood and they do not get*

angry if they are hurt by others. The poet has transformed that simple statement in to a puzzle by using words अनृताश्रय and मन्यु which have double meanings. मन्यु is the name of a sacrifice which is performed during spring.]

जगतामुपकारका जना
जलसङ्गाच्चकितास्तमोहराः ।
अनला इव तर्पयन्त्यमी
हविषामर्पणतो बुधोत्तमान् ॥ ३० ॥
Good persons are like fire. Both are helpful to the world. They are afraid of जड/जल (the dull/ water). They dispel तमस् (ignorance/darkness). Through supply of हविस् (ghee/ oblations) they please बुधोत्तम s (the best of scholars/ the divine beings). [The poet displays his fondness for श्लेष.]

विविधागमधारिणः क्षितौ
अतितुङ्गाः हरिणाश्रितान्तराः ।
अचला इव वंशपालकाः
शिरसा बिभ्रति साधवो घनान् ॥ ३१ ॥
Virtuous persons are vehicles of various branches of knowledge (विविधागमधारिणः); they are towering persons in the world (क्षितौ अतितुङ्गाः); their heart is occupied by God (हरिणा आश्रित अन्तराः); they protect their heritage (वंश

पालकाः); they hold the lofty persons in high esteem (घनान् शिरसा बिभ्रति); they are like mountains which provide shelter to various trees (विविध अगम धारिणः), whose interiors are a refuge to deer (हरिण आश्रित अन्तराः), which protect bamboo groves [growing on the mountain] (वंश पालकाः) and carry clouds (घनान्) at their top. [*While translating such pun-built poetic statements Gold indeed becomes Lead!*]

अत्यासक्तिस्साधुषु ब्रह्मनिष्ठे-
ष्वौदासीन्यं प्राणिषु प्राकृतेषु ।
दृप्तेष्वार्यद्रोहिषु द्वेष एवे-
त्येषा रीतिर्भाति शुद्धा बुधानाम् ॥ ३२ ॥

The following shine forth as the pure conduct followed by the learned:- Deep interest in the sages who are seekers of Brahman, detachment towards other lowly beings and dislike for the haughty and those who harm the civilized.

अविनीतेष्वविनीताः
स्त्रिय एव परं परस्त्रीषु ।
अश्रोत्रियेषु लुब्धाः
सन्तः केषां न तोषाय ॥ ३३ ॥

Who do not appreciate the virtuous who behave like the unruly with the unruly, behave like women with others’ women, behave like misers with those who do not follow the Vedic

conduct? [*A Virtuous person does not cooperate with the unruly, his attitude to others' women is as if he is himself a woman and is extremely miserly in passing off his knowledge when he needs to interact with those who do not follow the Vedic conduct*.]

अतुल्या कल्याणी प्रकृतिरनघं वल्गु च वचो
मनीषा निर्दोषा महितमविगीतं च चरितम् ।
अदूष्यं वैदुष्यं हृदयमपि येषामुरुदयं
ध्रुवं तेषामेषामिह परिचिचीषापि शुभदा ॥ ३४ ॥

Their nature is incomparably propitious; their speech is faultless and pleasant; their intellect is unblemished; their conduct is lofty and above reproach; their scholarship is blameless; their heart is full of compassion. Even the desire to get to know such persons certainly bestows happiness.

क्षमा तुङ्गेप्यागस्यनिशमपकुर्वत्स्वपि दया
परेषां कार्येषु व्यसनमनघे कर्मणि रुचिः ।
परीवादास्पृष्टा फणितिरथ पात्रे वितरणं
परा कृष्णे भक्तिः पुरुषमभिजातं कथयति ॥ ३५ ॥

Forgiveness towards even serious crimes; mercy towards even those who harm often; a sense of attachment in others' endeavours; a taste for sinless work; speech free of blame for others; donating to those who deserve; deep devotion toward Lord Krishna; these characteristics proclaim a person of nobility.

दैर्घ्यं बाह्वोरेव येषां न वैरे
तैक्ष्ण्यं बुद्धावेव दृष्टं न वाचि ।
मान्द्यं हासे मानसे नैव तेषाम्
के वा नेच्छन्त्यत्र सेवामभिज्ञाः ॥ ३६ ॥

Their arms are long but their enmity is not long lasting. There is sharpness in their intellect but not in their speech. There is mildness in their smile but not in their mind. Who among the knowledgeable do not like to serve such persons?

ऋणे व्रणे वा द्रविणे तृणे वा
खले मले वा विषये विषे वा ।
भवे दवे वा समबुद्धयोऽमी
जयन्ति सन्तस्त्रिजगन्त्यवन्त्यः ॥ ३७ ॥

Their attitude is the same between indebtedness and a wound, between money and a blade of grass, between an evil-minded person and filth, between sense objects and poison, between worldly life and forest-fire. Such persons flourish protecting the three worlds. [*It is due to the presence of such great men that the world sustains itself. Pleasant alliteration in the verse is to be noted.*]

सूर्यालोकदशासु हर्षमयसे दोषाकरालोकने
सङ्कोचं भजसि श्रितालिषु मुहुर्दत्से परं जीवनम् ।
पङ्कं शश्वदधः करोषि वहसे नालीकशब्दं च तत्

विघ्नः पद्म तनोति सन्निधिमसौ युक्ते त्वयि श्रीरिति ॥ ३८ ॥

In the presence of the Sun (सूर्य) you are happy. In the presence of the Moon (दोषाकर) you shrink. You often provide sustenance to the bees who seek shelter in you. You permanently lower the slush (on which you grow). You are called "*naaleeka*". O Lotus, we know that Goddess Lakshmi has made her abode in you rightly.

Meaning 2: In the presence of sages (सूरि+आकर) you are happy. From the presence of those who are a source of sins (दोष+आकर) you withdraw. You provide life to those who seek refuge in you. You lower sins (पङ्क). You never utter a lie (न+अलीक). We know that Goddess Lakshmi stays with you rightly. (The second meaning refers to an enlightened person.)

इति सज्जनपद्धतिः द्वितीया |

Thus ends the second section dealing with the virtuous.

\- - - -

अथ दुर्जनपद्धतिः

Now the section on the wicked.

अखिलेष्वपि हन्त निर्घृणानाम्

अनुकूलेष्वपि विप्रलम्भकानाम् ।
अपथे चरतां नृणां प्रचारान्
अभिधातुं त्रपते सरस्वती मे ॥ ३९ ॥

My speech hesitates to discuss the ways of those persons who stray from the right way, who are unkind to one and all and who deceive even those who are favourable to them.

अल्पीयो विभवागमश्रवणतोऽप्याकाशमुत्पश्यताम्
हन्त प्रस्मरतां तनूमपि नृपद्वाराग्रचारादपि ।
प्रज्ञालेशलवाणुतोऽपि विबुधावज्ञाकृतामुच्चकैः
दुष्टानामिह दृष्टिरप्युदितये बंहीयसामंहसाम् ॥ ४० ॥

The wicked start looking at the skies even at the news of getting some wealth. They forget themselves even if they were to move around the gates of the palace. Even with their minutest of intelligence they loudly make fun of the learned. Even their very sight leads to enhancement of sins.

दुर्जन्तुभिराक्रान्तो गर्जन् कटु गोत्रगोपनसमर्थः ।
जलधी राजत्गर्वः कुम्भीपाकोदरे परिभ्रमति ॥ ४१ ॥

The ocean(जलधिः) which is inhabited by dangerous living beings, which roars loudly, which is capable of hiding mountains (गोत्र-गोपन-समर्थः) and which has a royal pride (finally) wanders inside the abdomen of Agastya (कुम्भी+पाक=कुम्भजातः=अगस्त्यः).

A second meaning suggested is as follows: the dull-headed person(जडधी) who is surrounded by persons of vice, who is loud-mouthed and who is good in hiding his family background (गोत्र-गोपन-समर्थः) (finally) ends up revolving in the hell of Kumbhipaaka. *[The second meaning is topical where as the first one arises out of apt choice of double-meaning words. This alludes to the Puranic story of Agastya drinking the ocean, resulting in the ocean wandering in his abdomen. Kumbhipaaka is a section of hell where the condemned are baked like in a potter's kiln. जलधीराजत् गर्वः can be split as जलधिः+राजत्गर्वः or जडधी +राजत्गर्वः. ल and ड are considered equivalent.*]

अल्पं मध्यममुच्चैराश्रयतामतनुकलहमुखराणाम् ।
बन्धं कुर्युः सुदृशो हन्त खलानां च मेखलानां च ॥ ४२ ॥

The wise [सुदृशः] restrain the wicked who take refuge in the lowly, the middle class and the nobility [अल्पं मध्यमम् उच्चैः आश्रयताम्] and who are very vocal in quarrelling. Ladies with lovely eyes [सुदृशः] bind the girdle which closely hug the thin middle [अल्पं मध्यममुच्चैः आश्रयताम्] and which make noise at the time of love play [अतनु-कलह-मुखराणाम्]. [*Here is a variant in the use of श्लेष. The second*

part has no particular reference to the topic and just hangs there. अतनु=अनङ्ग]

उष्णाःशश्वदमङ्गलकाष्ठारूढाः महद्भिरस्पृश्याः ।
कर्म भजन्तोऽनुचितं खलाः श्मशानाग्निसमशीलाः ॥ ४३ ॥
The wicked are haughty [उष्णाः], constantly occupying an inauspicious stance [अमङ्गलकाष्ठारूढाः] and are kept away by the pious [महद्भिरस्पृश्याः] and are by nature like the cemetery fires which are hot [उष्णाः], which are all the time riding on the inauspicious fire wood [अमङ्गल-काष्ठ-आरूढाः] and which are not touched by the sacred [महद्भिरस्पृश्याः]. [*An example of श्लेष elegantly blended with उपमा*]

प्रजानां क्रियते पीडा मलिनैर्लोकभीषणैः ।
खलोघैः शृङ्खलोघैश्च पतद्भिरपि पादयोः ॥ ४४ ॥
People are harassed by the groups of the wicked [खलौघैः], who are dirty [मलिनैः], who threaten people [लोकभीषणैः] even though they may be falling at ones feet. People are troubled by chains of shackles [शृङ्खलौघैः] which are dark [मलिनैः], which are fearsome to look at [लोकभीषणैः] even if they are falling on ones feet.

त्रेताद्विषः कृतघ्नाः

शश्वद् द्वापरदूषणविहाराः ।
त्रियुगविमुखास्ततोऽमी
खलाः कलावेव वर्धयन्ति रुचिम् ॥४५ ॥

The wicked nurture luster only in *Kaliyug*. They hate the the three sacred fires (they hate *tretaayug)* (त्रेताद्विषः)*;* they destroy those who have helped them (they destroy *krutayug*) [कृतघ्नाः]; they often take pleasure in denigrating others. (they wander around finding fault with *dvapurayug)*[शश्वद् वा अपरदूषणविहाराः, शश्वद् द्वापरदूषणविहाराः]. *(The three sacred fires दक्षिणाग्निः, गार्हपत्यः and आहवनीयः. To hate the three fires is to have disrespect for Vedic rites. Again the poet uses श्लेष to puzzle the reader. On a first reading the second meaning may not flash and the reader is puzzled. On a second reading it may strike to please him*)

अल्पत्वगाकृतीनां विगर्हितानां सदागतिं नुदताम् ।
पिशुनानां लशुनानां न सहन्ते गन्धमपि सन्तः ॥ ४६ ॥

Good persons do not like even the smell of back-biters and garlic. Back-biters and garlic have अल्पत्वगाकृति (अल्पत्वगा आकृति= a demeaning form, अल्पत्वक् आकृति= thin skinned); are condemned (विगर्हित); are सदागतिं नुदन्तः (सदा अगतिं नुदन्तः= always incite towards bad ways, सदागतिं नुदन्तः= leads to *vaayu*, one of the three body humours) [Similarity

between back-biters and garlic is brought out through clever use of श्लेष.]

सत्पथाच्छादनकरे सर्वतः पङ्कसङ्कुले ।
दुर्जनैः दुर्दिनैश्चैव जृम्भिते कस्सुखं चरेत् ॥ ४७ ॥
Who can lead life with comfort when the wicked, who obstruct good conduct [सत्पथ आच्छादनकरे] and are full of faults [पङ्कसङ्कुले] are thriving? Who can move around with ease when cloudy days which cover the skies [सत्पथ=sky] and cause slough all around [पङ्कसङ्कुले] are increasing?

अनल्पकन्धरायां हि सर्वज्ञस्यापि दारुणाः ।
आरोपयन्ति मालिन्यं काकोला इव ते खलाः ॥ ४८ ॥
On this earth [धरायाम्] the wicked who are ruthless attribute numerous [अनल्पकम्] faults even to an all-knowing person like poison which blackens the broad neck [अनल्पकन्धरा] of the omniscient Siva. (*Reference is to the poison kaalakoota which Siva drank and which caused blackening of his neck.*)

सलाघवा चापलतोषिता सा
ज्याभारमात्रा विरसाशरालिः ।
कर्णान्तनीतेषु परोरुधर्म-

गुणेषु या लक्ष्यविघर्षणोत्का ॥ ४९ ॥

Demons(the wicked)[आशर आवलिः] are there only as a burden for the earth [ज्या भार मात्रा] and they are of light weight and rejoice in rash acts [चापल तोषिता] and are tasteless. They are intent on targeting to destroy the good qualities of others which they come to know about.

A parallel meaning also appears as follows: The row of arrows [शर आवलिः] which rests on the bow [चाप लता उषिता] and which acts as a weight to the string [ज्या भार मात्रा] is intent on targeting to destroy the bow string of the enemy.

संशयकरम्बितधियस्सदसि परिच्छेदसाहसपुरोगाः ।
गर्जन्त्यव्युत्पन्नाः नानागमवेत्तृकुशलताकलनात् ॥ ५० ॥

Persons lacking scholarship with their minds confused with doubt and not having acquired the skills of those who are learned in various scriptures roar in the assembly of scholars by coming forward hastily in the determination of debate.

A second meaning appears as a shadow as follows: Goats [अवि उत्पन्नाः] with hesitation go forward to cut hastily and not getting the *darbha* grass [कुश लता] of the scholars in the sacrifice bleat. (*In effect through श्लेष the poet brings out similarity between those who lack scholarship but still pretend to be so and take part in debates and goats which come to the sacrificial altar to snatch darbha grass.*)

प्रायः खलाः क्व नु न सन्ति परस्थितिघ्नाः
प्राज्ञो जनस्तु विरलोऽत्र परोपकारी ।
सर्वत्र सन्ति दृषदः चरणक्षतार्थाः
चिन्तामणिश्चिरतरं विचितोऽप्यलभ्यः ॥ ५१ ॥

Where can you not find the wicked who destroy others' living? It is only the wise men that help others who are rare. Stones that hurt the feet are everywhere. It is only *chintaamani*, the wish-fulfilling stone that cannot be obtained even if searched for. [चिन्तामणि is a mythical wish-fulfilling stone.]

परमंहोमयजनैः यं परार्थपरं विदुः ।
नाभिज्ञः परदाराणां स महानास्तिको जनः ॥ ५२ ॥

He indeed is a great believer [आस्तिक] who is considered as being devoted to the cause of others through offering oblations and sacrifices [होमयजनैः] and who has no knowledge [न अभिज्ञः] of others' women. He indeed is a non-believer [नास्तिक] who is known to be engaged in coveting others' wealth through persons of wicked deeds [अम्होमयजनैः] and who is knowledgeable about the navels of others' women [नाभिज्ञः]. (The poet has cleverly managed to define a believer and a non-believer in one verse using श्लेष although the definitions by themselves may not be convincing.)

गीतं कोकिल तावकं रसविदः शृण्वन्ति कर्णामृतम्
नो किञ्चिद्वितरन्ति ते तरुदलैरेव स्वयं जीवसि ।
कर्णायुर्हरमुद्गिरन्ति विरुतं काकास्तु तेभ्यो बलिं
प्राज्ञा एव हरन्ति हन्त धिगिदं वक्रं विधिक्रीडितम् ॥ ५३ ॥

O cuckoo, connoisseurs listen to your song which is ambrosia to the ears. They do not give back anything to you. You survive on tree leaves only. Crows make harsh sounds that diminish the life time of ears. Even the enlightened provide them with oblations. Alas, this is indeed the play of Fate. [*The Poet conveys through this अन्योक्ति that while people take full benefits from a merited person without duly rewarding him they unduly reward those who have no merit at all.*]

आगच्छन्ति यदृच्छयैव खलसंसर्गाः सदानर्थदाः
भूयिष्ठैर्यतनैरपि प्रियतमस्सत्सङ्गमो दुर्लभः ।
यत्नं कर्मकृतोऽनपेक्ष्य यवसोद्भेदा भवन्ति क्षितौ
आयासाः कति वा न सन्ति कृषतां सस्याङ्कुरस्यागमे ॥ ५४ ॥

Association with the wicked which leads to harm happens of its own accord. Even with great effort, company of the virtuous, which is most pleasant is difficult to attain. Without any effort on the part of the farmer weeds grow in the field. How much of farmers' labour is required for sprouting of the (desired) grain?

पिशुनश्मशानवह्न्योःदूरात् परिहार्ययोरियान् भेदः ।
विप्राणां क्षेत्रालिं हरति प्रथमो दहत्यहो चरमः ॥ ५५ ॥

The difference between a back-biter and the cemetery fire is only this much: - The first one steals (from) the range of fields belonging to Brahmins, the latter burns the rows of lifeless bodies. [It is virtually not possible to bring out the sparkle of the verse in a translation. विप्राणां क्षेत्रालिम् has two meanings 1. the range of fields of Brahmins. 2. row (आलि) of lifeless (वि प्राणां) bodies (क्षेत्र).]

पिशुनाश्च पिशाचाश्च भीरोरेव भयावहाः ।
जनं समाश्रयन्ते यं क्षीणयन्त्येव तं क्रमात् ॥ ५६ ॥

Slanderers and demons frighten only the timid. Anyone giving shelter to them steadily gets dissipated. [*A person possessed by a demon is supposed to get weakened and emaciated steadily*.]

अन्तस्सारविहीना ये बहिश्च बहुकण्टकाः ।
अन्योन्येनैव दह्यन्ते तेजना इव ते जनाः ॥ ५७ ॥

Persons who are hollow inside and who are dangerous to many from outside get destroyed due to mutual conflict like bamboo trees. [*Bamboos are hollow inside and have many thorns (कण्टका) and get destroyed due to frictional fire.*]

कर्णाटीचिकुरा इवातिकुटिला गौडीकटाक्षा इव
स्वाभाव्यात्तरलाश्च घूर्जरवधूपादाब्जवद्रागिणः ।
मन्दा मागधसुन्दरीहसितवत् स्वल्पाश्च तन्मध्यवत्

पाण्ड्यस्त्रीस्तनवन्नटन्ति मलिनाः पश्यन्ति चोर्ध्वं खलाः ॥ ५८ ॥

The wicked are very crooked like the locks of hair of women from Karnataka; they are by nature unsteady like the glances of women from Bengal; they are libertines [रागिणः] like the red [रागिणः] lotus-like feet of women from Gujarat; they are apathetic [मन्द] like the gentle [मन्द] smiles of Magadha women and are mean [स्वल्प] like their small [स्वल्प] waists; they are sinful [मलिन], act [नटन्ति] and look up like the dark [मलिन] breasts of Pandya women, which dance [नटन्ति] and look up. [The poet again uses श्लेष to bring out similarity between the various aspects of women from various parts of the Country.]

बहुधान्यासत्तिजुषो नित्यं चपलालसत्त्ववासभुवः ।
सेव्यन्ते खलवर्गाः सद्वृषभग्रासरोधिभिर्दुष्टैः ॥ ५९ ॥

Wicked persons who like to be in close contact with others very much (बहुधा अन्य) and who are always the abode of fickleness and lethargy (चपल अलसत्त्व) are surrounded by the corrupt who come in the way of a living of the best among the virtuous (सद्वृषभ).

A parallel meaning appears in the background as follows:
Threshing floors (खलवर्गाः) which are by nature in contact

with lots of grains (बहु धान्य) and which are the storing place for straw (पलालसत्त्व) are frequented by the vicious (oxen) which obstruct food for the diligent oxen (सद्वृषभ).

संसारत्यजनैकसादरमनाः सामान्यमर्त्यस्फुटो-
पेक्षो रक्षणभङ्ग्युदीतकरुणो वेदान्तनिर्मन्थनः ।
दीनानन्दविधायको बुधजनस्संसारवेद्युज्झितैः
संयुज्येत पदैस्तथा खलजनस्तैरेव संयुज्यते ॥ ६० ॥

The learned are denoted by the words which are far removed from the platform of worldly life (संसार-वेदी-उज्झितैः) such as: they are oriented towards renouncing the worldly life (संसार-त्यजन-एक-सादर-मनाः); they clearly lack interest in ordinary humans (सामान्य-मर्त्य-स्फुट-उपेक्षः); they are compassionate in order to be protective (रक्षण-भङ्गी-उदीत-करुणः); they are well versed in Vedanta (वेदान्त-निर्मन्थनः); they give happiness to the indigent (दीन-आनन्द-विधायकः). The wicked are also denoted by the same phrases without सं, सा, र, वे, दी. (सं-सा-र-वे-दी-उज्झितैः) They are oriented towards neglecting the essence (सार-त्यजन-एक-सादर-मनाः); they clearly dislike the respected (मान्य-मर्त्य-स्फुट-उपेक्षः); Their compassion is short lived (क्षण-भङ्गी-उदीत-करुणः); they cow down those who are subdued (दान्त-निर्मन्थनः) ; they do not give any

happiness (to any one) (न-आनन्द-विधायकः). [*It is indeed a tour de force in poetic wizardry!*]

प्रसक्ते श्रीलेशे परिचितनृणामप्यगणना
प्रयत्नैरस्तोकैरपि परफलाप्तेर्विघटनम् ।
वचश्च प्रत्यक्षे सति मधु परोक्षे खलु विषम्
बुधौघे वैमुख्यं पुरुषमविनीतं कथयति ॥ ६१ ॥

Even if endowed with the slightest of wealth neglecting even those who are closely known, making all out efforts to prevent others from reaching their goals, while in ones presence using words of honey to breath poison at the back, to disregard the group of the learned, these (characteristics) proclaim a man to be ill-mannered.

इति दुर्जनपद्धतिः तृतीया

Thus ends the third section dealing with the wicked.

- - - -

अथ वदान्यपद्धतिः

Now is the section dealing with the generous.

अहंसवैरोऽवनदोऽतपःश्री-
ध्वंसोऽखलाभोऽचपलोऽसवारिः ।
कल्याणवर्षं भुवि कीर्तिदायि
तनोत्यहो कोऽपि घनो वदान्यः ॥ ६२ ॥

A generous person is indeed an unusual घन (great person, cloud) . He is अ-हंस-वैरः (one who does not dislike the spiritual preceptor, one who has no dislike for swans). He is अ-तपः-श्री-ध्वंसः (one who does not destroy the luster of penance, one who does not destroy the luster of summer). He is अवन-दः (one who gives protection, अ-वन-दः= one who does not provide water.) He is अ-खल-आभः (one who does not have the appearance of the wicked, अ-ख-लाभः=one who is not associated with the sky.) He is अ-चपलः (one who does not waver, one who is not associated with lightening.) He is अ-सव-अरिः (not an enemy of sacrifices, अ-स-वारिः= not associated with water.) On this earth he rains auspiciousness

which grants fame. What a wonder! [*Swans fly away to manas lake during rains. Clouds destroy the luster of summer. Clouds supply water and are over the sky and are accompanied by lightening. A generous person is a type of cloud (घन) who has characteristics diametrically opposed to that of a cloud! What a wonder!*]

अन्योपभोगहेतोरन्वहमर्थार्जनं वितन्वानौ ।
नियतं वदान्यकृपणौ निष्काञ्चनमाश्रितं कुरुतः ॥ ६३ ॥

The generous person and the miser who earn money continuously in order that others may enjoy inevitably make their own dependants penniless. (*The miser's money gets stolen or is confiscated by the king.*)

वितरणकलावीराद् विश्वश्रुतादतिरिच्यते
विकरुणमनोवृत्तिर्लुब्धो यतश्शरणागतम् ।
धनमपि तृणीकुर्वन् पूर्वो विमुञ्चति सञ्चितं
तृणमपि धनीकुर्वन्नन्यो न किञ्चन मुञ्चति ॥ ६४ ॥

A world renowned person of generous disposition is out beaten by a miser who has no compassion. Because while the former, taking it to be straw, lets go collected money which seeks shelter, the latter, taking it to be money, does not let go even straw which falls at his feet.

कुतस्तरणिजन्मनो वितरणप्रसिद्ध्यर्हता
शिबिस्तु पलमात्रदः शशिनि कः कलादे गुणः ।

सतां सकलदायिनां सुकृतिनामशक्यास्तथा

गुणा हि गुरुणाप्यहो भुवि निदर्शनादर्शनात् ॥ ६५ ॥

How can Karna, son of Sun-God become eligible to fame for charity? Shibi gave only some flesh. What is great about Moon, whose rays are supposed to be drunk by divine beings? The qualities of the blessed virtuous, who give away every thing are unattainable even by a preceptor due to lack of appropriate examples.[*What the poet seems to convey is that a preceptor will be hard pressed to explain the qualities of a generous person who gives away all as he is unable to find suitable parallels from mythology.*]

प्रभुं तमेव प्रवदन्ति सन्तो

द्वयं तृणं यस्य मनस्यजस्रम् ।

प्रत्यर्थिसैन्यं प्रतिघोद्गमेषु

प्रदानवेलासु च काञ्चनाद्रिः ॥ ६६ ॥

The virtuous consider only that person as a ruler for whom two things are like straw namely the army of the opponent at the time of rage and Golden mountain Meru at the time of charity. [*A ruler will not bother about the might of the opponent when he is enraged and he will not consider even Meru as too precious at the time of charity.*]

अनेकपास्सन्ततमाश्रितालि-

समीहितं संघटयन्ति दानैः ।

ख्याता दिगन्तेष्वत एव युक्तं

वितन्वते कर्णविधूननं ते ॥ ६७ ॥

Those who protect many continuously fulfill through munificence the desires of those who have lined up seeking their protection. It is therefore quite appropriate that they are known in the corners of the world and they belittle Karna.

A second meaning: The elephants [अनेकप] continuously fulfill the desires of the bees [आलि] that approach them by their rut [दान]. It is therefore appropriate that they fan their ears [कर्ण] in the corners of the world. [*Reference is to dig-gaja's which are supposed to carry the earth at its four corners*.]

क्वचन भवति कार्यं कारणादप्युदारं
वितरणमनवद्यं विश्रुतानां विभूनाम् ।
नियतमिह विधत्ते दक्षिणाशाभिपूर्तिं
कलयति सकलाशापूरणे तस्य कीर्तिः ॥ ६८ ॥

Sometimes the effect has broader significance than the cause. The faultless munificence of a reputed wealthy person certainly satisfies the desire for dakshinaa. His fame (however) spreads in all directions. [The sparkle of the verse can be felt in Sanskrit only. आशा and दक्षिणा have each two meanings. आशा = 1. desire and 2. direction (South, North etc.) . दक्षिणा = 1. gift given to Brahmins in a ritual. 2 Southern direction. While the munificence of the rich does दक्षिण-आशा-पूरण his fame which is the effect of his munificence does सकल-आशा-पूरण!]

धन्यो जनो वदान्यो घनमतिशेतेतरां यतः पूर्वः ।
दिशति वनीपकपुष्टिं न वनीपकपुष्टिमन्तिमः कुरुते ॥ ६९ ॥

The generous person is indeed blessed and excels the cloud. Because, while he extends care to those seeking his help [वनीपक-पुष्टि] cloud does nurture of the new neepa tree. [नव-नीपक-पुष्टि]. [*The poet again demonstrates his skill as a wordsmith. There is an apparent contrast between a donor and a cloud. One does वनीपकपुष्टि, the other न वनीपकपुष्टि!*]

विद्या दुष्यत्यविनयतया वित्तवत्ता च लोभैः
आचारश्रीः खलपरिचयैराभिजात्यं कुवृत्त्या ।
काव्यं भव्येतरविषयतः कर्म कामानुबन्धैः
दाक्ष्यं दीनप्रभुभजनतो दानमस्वादुवाचा ॥ ७० ॥

Scholarship is sullied by being impolite, wealth by being avaricious, the grace of customary conduct by being associated with the wicked, good heritage by following vile occupation, literature by dealing with un-exalting material, labour by being attached, efficiency by serving the lowly masters, and charity by using of unkind words. [*The poet has thankfully departed from his normal style to reach the levels of Bhartrhari!*]

पाण्डित्यं प्रथितान्ववायजनुषः प्रायः क्षमां योगिनो
दाक्षिण्यं धरणीपतेश्च नियतं दातुः प्रियाभाषणम् ।
विद्यापारदृशो जनस्य विनयं वित्तोन्नतस्यामदं
सौलभ्यं महतश्च हेमसुमनस्सौरभ्यमाचक्षते ॥ ७१ ॥

Scholarship of a person of well known ancestry, forgiveness of a saint, civility of a king, controlled sweet words of a donor, humility of an erudite scholar, lack of haughtiness of a wealthy person, easy accessibility of a great person are all called the fragrance of Golden flower. [*Such combinations of qualities are a rarity and if and when they occur they are indeed to be highly praised.*]

विदधाति दानमभियाचतां सतां
क्षुधितस्य वक्त्रमपि नावलोकते ।
कृपणश्च दाननिपुणश्च चेष्टितैः
सुमनोजनस्य वितनोति विस्मयम् ॥ ७२ ॥

The miser and the philanthropist both cause surprise to the learned by their actions. The miser cuts off the requests of those who seek his help and does not look at the face of a hungry person. The philanthropist gives liberally to those who come to him and does not ever have to look at the face of a hungry person. [*Here again the poet depends on श्लेष to bring about an apparent similarity between a miser and a philanthropist. दान means 1.cutting and 2.giving, the former applies to the miser and the latter to the philanthropist. While the miser does not ever look at a hungry person, the philanthropist ensures through charity that he does not have to look at a hungry person.*]

मन्देतरां भजति मानधनो हि लज्जां
याच्ञासु गौरवहृतेरिति युक्तमेव ।

अर्थिस्पृहाधिकधनप्रतिपादनेऽपि

जिह्लेत्युदार इति चित्रमिदं वदामः ॥ ७३ ॥

It is of course natural that persons of self-respect feel small to beg for fear of losing self-respect. We say that it is indeed surprising that even a liberal person feels small at the time of giving more than what the supplicant requests. [*The liberal person feels small with a feeling that he could have given more.*]

प्रायः पात्रेषु धनप्रदानसमये मुदा वदान्यजनः ।

सलिलं करारविन्दे धत्ते नेत्रे पुनः कदर्यजनः ॥ ७४ ॥

A person of liberal disposition has water in his lotus-like hands while happily donating money to the deserved. A person of miserly nature, on the other hand has water in his eyes. [*The reference is to the practice of pouring water through the palm while donating.*]

पात्रे निधाय परिरक्षति शश्वदर्थं

दाता जनस्तदितरश्च न तत्र भेदः ।

जन्मान्तरेष्वपि तु जायत एव भुक्त्यै

दातुर्धनं तदितरस्य तु नो कदापि ॥ ७५ ॥

The liberal person and the miser both protect their money all the time by keeping the money in the safe custody of a पात्र (a deserving person, a vessel). The donor's money will be available for enjoyment in his later births whereas that of the miser will be of no use for ever.

शौरौ भक्तिर्वैदिकेषु क्रियासु
श्रद्धा, मैत्री साधुषु ब्रह्मवित्सु ।
पात्रे दानं पुण्यदेशे निवासो
भाग्यैरेतत्प्राक्तनैरेव लभ्यम् ॥ ७६ ॥

Devotion to Lord Krishna, faith in vedic rituals, friendship with sages who have knowledge of Brahman, charity to the deserving, stay in a holy place are all possible only by the good deeds done in prior births.

हृदयमस्मरणेन रमापतेः
चरितमप्यनुपासतां सताम् ।
धनमनर्पणतो हि देहिनां
मुखमनध्ययनेन दुष्यति ॥ ७७ ॥

By not thinking of Vishnu ones mind gets polluted. By not serving the virtuous ones conduct gets polluted. Money gets polluted if it is not given to those who need it. A person’s speech gets polluted by lack of studies.

अदानाद्वित्तानामपि च करणानामविजयात्
अपाठाद्वेदानामहह विहितानामकरणात् ।
अबोधात्तत्त्वानां हरिगुणगणानामकलनात्
अनादौ संसारे भ्रमति बहुधा जन्तुरमतिः ॥ ७८ ॥

The dull headed person revolves in the beginning-less cycle of life and death by not distributing wealth to the deserving, by not conquering the senses, by not reciting the Vedas, by nor

performing the prescribed rituals, by not understanding the real nature of things and by not thinking of the qualities of Lord Hari.

दानं विना क्षितिभुजां न लसन्ति हस्ताः
गानं विना मृगदृशां गलशङ्खगर्भाः ।
ध्यानं विना तु हृदयानि धरासुराणां
सूनं विना सुरभिणं विटपास्तरूणाम् ॥ ७९ ॥

The hands of kings do not shine without charity. The conch-like throats of doe-eyed ladies do not shine without singing. The hearts of Brahmins do not shine without meditation. The branches of trees do not shine without fragrant flowers.

अवितरणा दीनजने लुब्धाः कुभटा इव स्वयं तु परैः ।
दाने वितन्यमाने तृणमपि निजजीवनाय गृह्णन्ति ॥ ८० ॥

The misers while not distributing [अ+वितरणा] anything to the indigent, collect even straw for life's sustenance when others are distributing gifts [दाने वितन्यमाने]. They are like the bad soldiers who reserve their fight [अवित+रणा] towards the helpless and eat grass when enemies are engaged in killing (cutting) [दाने वितन्यमाने]. [*The reference is to the custom of sparing an enemy who is prepared to eat grass as a symbol of willing to be subjugated.*]

पूर्वं गोपवधूपटान् हृतवता पुंसापि कंसारिणा

द्रौपद्यै वसनालिरापदि पुनर्दत्तेति नात्यद्भुतम् ।
अर्थिभ्यः परिदीयते न तु कुतोऽप्यादीयते किञ्चिदि-
त्यार्यानामवनीभुजां व्रतमिदं कस्यात्र न स्यान् मुदे ॥ ८१ ॥

There is nothing very astonishing in Krishna, the enemy of Kamsa, who had earlier stolen the clothes of cow-herdesses, giving away a chain of clothes to Draupadi in her distress. Who does not rejoice at the vow of gentle kings who give to suppliants without getting anything from anyone? *[Kings are supposed to give and not take anything from others. This echoes the sentiments expressed by Rama when he met with Guha, as reported to Bharata by Guha,*
"नह्यस्माभिः प्रतिग्राह्यं सखे देयं हि सर्वदा" VR -2-87-17.]

इति वदान्यपद्धतिश्चतुर्थी

Thus ends the fourth section on the generous.

अथ सङ्कीर्णपद्धतिः

Now then the miscellaneous section

अम्भोजबन्धुमजहत्सलिलं सरोजं
योऽयं विकासयति हन्त स एव तीक्ष्णैः ।
नीरैर्वियुक्तमपहन्ति निजैः करैस्तत्
स्यादेव बन्धुरपि शत्रुरनाश्रयाणाम् ॥ ८२ ॥

The Sun, who is a friend of lotus enables a lotus which is in water to bloom; but alas destroys the lotus with its fierce rays when the lotus is bereft of water. For those who have no shelter even a relative becomes an enemy.

विपत्सु मित्राह्वयमात्रधारी
विस्रम्भणीयो न कदाचिदुग्रः ।
त्यक्ताश्रयं हि म्लपयन् सरोजं
तद्बन्धुरर्कोऽथ निदर्शनं नः ॥ ८३ ॥

A fierce person even if he is called a friend cannot be trusted during times of distress. The sun who is called a relative of lotus but dries up the lotus bereft of support (of water) is an example for us. [*It is a repetition of the idea in the previous verse.*]

रात्रिर्नीरजनिकरा नीरजनिकरापरिष्कृता सरसी ।
अपि भजते न वर सभा नवरसभावज्ञवर्जिता शोभाम् ॥ ८४ ॥

A night without the moon [नी+रजनिकरा], a lake which lacks the embellishment of a group of lotuses [नीरज+निकरा] and an august assembly [वरसभा] which lacks persons of taste in the nine sentiments [नव+रस+भावज्ञ] do not shine. [*Note the repetition of नीरजनिकरा and नवरसभा. Such repetition with different meanings constitutes यमक, a word-embellishment.*]

निरस्तनिगमाक्षरं ननु निरर्थमास्यं नृणां
सरित्क्षरणवर्जिता स्फुरणमेति न ग्रामता ।
पुरः स्फुरणतो विना पुनरनर्थकं स्पर्शनं
हरिस्मरणवर्जितं हतमवैमि जन्म क्षितौ ॥ ८५ ॥

A person's mouth which is bereft of Vedic chants is useless. A group of villages which lacks the flow of a river does not shine. A gift that is not accompanied by horripilation serves no purpose. I consider that a life without mental recitation of Hari (God) is as good as being dead. [*When giving a gift the giver should be so involved emotionally with the act of giving that he experiences horripilation.*]

सूक्ष्मीभूय स्वयमपि परानन्ददश्चन्दनद्रुः
धेनुर्दत्ते रसमनुदिनं दत्तघासानुरूपम् ।
हत्वा मातृरुदयमयते हा स्वयं वृश्चिकादिः

मृत्वाप्यन्नं वमयति नृणां मक्षिका कुक्षिगापि ॥ ८६ ॥

Sandal trees give pleasure to others even at the cost of themselves going to pieces. Cows give milk daily according to the feed given to them. Scorpion and similar creatures come to life by killing their own mothers. Flies-even dead ones- cause men to vomit food when they are ingested. [*Good persons will be good under all circumstances while bad persons will be bad under all circumstances.*]

तेजस्वी पुरुषो दवीयसि जनेऽप्येकान्ततः स्वाश्रिते
निष्प्रत्यूहमनुग्रहं वितनुते नेदीयसीव स्वयम् ।
बिम्बस्थायिमुकुन्दनाभिनलिनश्रेयस्करो भास्करो
दातुं किं न दवीयसेऽपि कुशलं कञ्जाय संजायते ॥ ८७ ॥

A noble person diligently bestows benevolence with no hindrance to a supplicant person who is far away just as to a person who is near by. Does not the sun who is propitious to the lotus which is in the navel of Vishnu who stays in his orb also take care of the lotus which is far away? [*Vishnu is supposed to be* ***(सवितृमण्डलमध्यवर्ती)*** *at the center of Sun's orb.*]

दृष्टोच्छ्रायं द्विज विपुलया तृष्णया धृष्णुरेनं
भूभृत्पाशं जिगमिषसि किं कण्टकैर्दुष्प्रवेशम् ।
आसेवेथा यदि च कठिनं हन्त लुब्धावृतं तं
प्रायः कृत्वा श्रममुरुतरं प्रस्थमात्रं लभेथाः ॥ ८८ ॥

O bird [द्विज], having seen its height, with a lot of desire and boldness you want to go up this wretched mountain [भूभृत्पाश] which is full of thorns and difficult to enter. Why so? With a lot of effort even if you go to that mountain which is surrounded by hunters [लुब्धक] you will only reach a plateau [प्रस्थ]. [Due to certain words having two meanings another meaning reveals itself as follows: *O Brahmin (द्विज), why do you want to go to this wretched king (भूभृत्पाश) who is surrounded by avaricious persons (लुब्धक)? Even if you go to him you will only get a pittance. (प्रस्थ is a measure.)*]

संचारान् कुरुते सुराध्वनि रविर्जाता नरानां जरा
मुष्णन्ति प्रसभं मनांसि विषया बन्धः पुनः प्राणिनाम् ।
स्नेहः स्त्रीतनयादिकेषु निहितस्तृष्णाग्निरुद्दीप्यते
हित्वा वस्तु निमित्तवत्कथमभूदन्यत्र नैमित्तिकम् ॥ ८९ ॥

It is the sun who travels along the sky and it is men who get old! Worldly attractions steal the minds and the living beings get caught! Attachment (स्नेह=oil) is to ones women and children, but the fire of greed is lit up! How is it that effect is felt by something different from the object that was the cause?

अभिया चेदभियाचेच्चपलो नृपलोकमनिपुणः कृपणम् ।
अत्रपचेता नो चेदत्र पचेतापि कुक्षिपर्यासम् ॥ ९० ॥

If an unskilled fickle minded person begs before a miserly king he is certainly a person with no shame. If he does not do that he would hardly fill his belly! [*What the poet suggests is that a decent person with self respect will not go to a worthless king even if he has to go hungry. Note the use of* यमक *in the verse; repetition of* भियाचे, त्रपचेता.]

दोषोन्मेषोद्भावकस्य क्षयिष्णोः

राज्ञस्सेवां ये चिरादाचरन्ति ।

रात्रौ रात्रौ हन्त तुल्यं चकोरैः

पादग्रासं केवलं ते लभन्ते ॥ ९१ ॥

Those who serve a king for long, who gets agitated by even a small fault and who is getting weakened steadily will only receive every night only a mouthful of his feet like *chakora* birds which receive during night only a mouthful of moon's rays (पाद) by serving the moon who brightens up the opening of the night (दोषा) and who gets weakened steadily. [*The poet contrives a simile based on a few double-meaning words he has chosen to use. It is an oft-repeated poetic myth that Chakora birds live on moon's rays. The idea he wants to convey is that it is futile to serve a bad master.*]

दोषादोषाभिज्ञतादूरगाणां

येषां बुद्धिर्हन्त मेषाविशेषा ।

भाषा वेषा ज्यौतिषं पैशुनं वा

तेषां चेतोरञ्जने साधनानि ॥ ९२ ॥

Those who are far away from the ability to discriminate right and wrong have the intellect of a sheep. Their instruments for recreation are (funny) talking, (funny) dresses, astrology and depravity.[Note the alliteration- repetitive use of षा- in the verse.]

मात्सर्यं विनिवार्य दूषणकृतो मातुश्च मीमांसिते

वात्सल्ये जननीजनात् तदधिकं वाचाटके दृश्यते ।

मध्येकृत्य मृदं मलानि हरते माता सशङ्कं शिशोः

निश्शङ्कं निजजिह्वयैव हरते नानामलं दूषकः ॥ ९३ ॥

If we compare the type of affection shown by a mother and a person who finds faults with others, we find that affection shown by the latter is greater. Mother handles the refuse of her child by taking it between mud with hesitation, whereas a person who finds faults with others handles all sorts of faults (refuses) of others with his tongue without any hesitation. [*This is a sarcastic remark against persons who criticize others freely.*]

विपद्यप्युग्रायां न ददति विगीते पथि पदं

प्रकृत्या सत्याभिर्विदधति च वाग्भिर्व्यवहृतिम् ।

प्रतिज्ञातं धर्मं न जहति तदेतत् सुमनसां

पवित्रं चारित्र्यं न खलु विषयो वाङ्मनसयोः ॥ ९४ ॥

Wise persons do not take the wrong step even in times of crisis. By nature, they interact through truthful speech. They do not swerve from the promised *dharma*. Their pious conduct is beyond speech and thought.

धन्यंमन्यमिह प्रसर्पति जनः प्रायो धनायोदय-

क्षुभ्यद्दुर्भगबर्बटीकुचतटीशाटीदशाटीकनैः ।

जानात्येव न तद् भविष्यदचिरात् कीनाशसूनाशतं

तद्भीत्या तु शतेषु कोऽपि रमते नारायणाराधने ॥ ९५ ॥

People flock to a person who considers himself blessed by touching the edge of the garment covering the breasts of a cursed dancing girl who gets excited by the prospect of some income. So they do not know the numerous killing houses of Yama, the God of death that future holds for them. It is only one in a hundred that indulges in worshipping Narayana

fearing death. [*The poet gets led away in his versifying a simple thought that most people drift towards worldly pleasures while only a select few take to devotion to God. There is a long compound word धनाय-उदय-क्षुभ्यत्-दुर्भग-बर्बटी-कुच-तटी-शाटी-दशा-आटीकनैः.*]

कृष्णो यच्च जजल्प पिप्पल भवत्तादात्म्यमेवात्मनः
त्वं नम्योऽसि भवदभुवस्त्वरणयस्त्वत्तोऽपि मान्यास्सताम्।
तज्जन्मा तु ततोऽप्युदारमहिमा पूज्यः ऋषिर्यज्वनां
येनैवोपहृतैर्हविर्भिरनघैर्जीवन्ति देवा अपि ॥ ९६ ॥

O Peepul tree, you are to be respected for the reason that Lord Krishna equated you with himself. The virtuous revere the *arani* stick which originates from you, more than yourself. For the ascetics engaged in Vedic sacrifices, fire which originates from *arani* is much more to be revered as even Gods live on faultless oblations brought to them by God of Fire. [*The poet perhaps implies that what one values depends on ones knowledge. He may also be suggesting that progeny of great persons excel themselves. Arani is the stick made out of Peepul(?) tree which is used to generate fire in a Vedic sacrifice. Is it Peepul or Shami? Scholars may debate.*]

प्रायस्त्रस्यति कैतकद्रुम भवत्पार्श्वेऽपि गन्तुं जनः
कश्चित्त्वां यदि कष्टमिष्टकुसुमः क्लेशान् सहन् गाहते ।
आकर्षन्ति तदीयमंशुकममी त्वत्पालिताः कण्टकाः
तत्सोढ्वापि विशन्तमन्तरथ तं हन्तुं भुजङ्गाः स्थिताः ॥ ९७ ॥

O Ketaka tree, people are mostly afraid of even passing by your side. If someone who likes your flowers wades to you bearing much discomfort, the thorns which protect you pull his clothes. There are snakes to kill him if he ventures further bearing your thorns. [*Ketaka is a thorny cactus(?) which bears yellow oblong flowers with a heady fragrance. (Taale in Kannada, perhaps Taalam poo in Tamil.) Girls weave the flowers into their plaits. It is said that snakes live around these trees. What the poet wants to convey depends on the imagination of the reader. An intrepid person bent on achieving his goal has to cross many obstacles. What is the use of an attractive thing or person if it/he/she is virtually unreachable? etc.*]

फलन्तः किंपाकाः प्रतिशरदमेते कटुफला-
न्यसुघ्ना मर्त्यानामहह भुवि जीवन्ति सुचिरम् ।
फलानि स्वादूनि प्रददत इमे पश्य कदली-
द्रुमा विन्दन्त्यायुस्तनु ननु विवेकः क्व नु विधेः ॥ ९८ ॥

These wretched trees, alas, which yield bitter fruits year after year and which cause death to men live long years. Look at these plantain trees which give delicious fruits and have short life. Does Fate have any discrimination? [The poet stresses the well known saying पापी चिरायुः सुकृती गतायुः.]

कामं रुषा पिकमिमं स्वकुलानुरूप-
कर्णापमृत्युनिनदाकरणापराधात् ।
कल्याणभाषिणमहो करुणाविहीन

काक स्वपुष्टमपि कुट्टयसि स्वयं किम् ॥ ९९ ॥

O merciless Crow, why do you angrily peck at this sweet voiced cuckoo which you have yourself brought up because of its fault in not being able to make the ear-killing sound natural to crows?

कौटिल्यं बत सर्वतः कलयतां कर्णज्वरं कल्पय-
त्वाक्रन्दैस्सततं क्रमेलकयुवा श्लाघां तथाप्यर्हति ।
चण्डं कण्टकमण्डलं कबलयन् चापल्यतोऽसौ रदैः
छिन्दन् यः पिचुमन्दवृन्दमपि नो माकन्दमास्कन्दति ॥ १०० ॥

Let the young camel have all round (body) bends; let it create fever of (our) ears with its sounds; even then it deserves praise. While it swallows the sharp thorny plants and tears down swiftly the group of neem trees it leaves the mango tree unharmed. [*It indirectly perhaps refers to a harsh king who is merciless but leaves the devout and the learned unharmed.*]

भूयोभिर्बहुमानपूर्वमवनीपालेन विश्राणितै-
राहारैः परिपूरितोदर इभस्तृप्यत्यनायासतः।
अत्यल्पोदर एष पश्य मशको हा हन्त नक्तं दिवं
हेयाहारलवेच्छया कटु रटत्यष्टासु काष्ठास्वपि ॥ १०१ ॥

The elephant fills its belly, without any difficulty, with food bestowed by the king through repeated entreaties. Look at this mosquito with a tiny stomach which alas makes noise in all directions with the desire of a little of food fit to be abandoned. [*The poet compares the royal and dignified way of an elephant*

with the despicable way of a mosquito in the matter of consuming food.]

॥ इति आत्रेयवेङ्कटाचार्ययज्वनः कृतिषु सुभाषितकौस्तुभे
सङ्कीर्णपद्धतिः पञ्चमी ॥

Thus ends the fifth section dealing with the miscellaneous in Subhashitakaustubha among the works of Atreya Venkatacharyayajva.

|| समाप्तः सुभाषितकौस्तुभः ॥

THE END

वेङ्कटाध्वरिकवेरियं कृतिः नागराजकृतया सुटीकया ।
शोभिताङ्ग्लवचसा कृताधुना वेङ्कटेशकृपया यथामति ॥